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Some Typographical Errors in the Revised Version.

BY PROF. M. B. RIDDLE, D.D.

THE errors noted are those occurring in the standard royal octavo edition, copies of which were presented to subscribers. Others occur in the smaller editions, but these are found in all copies sent from England in 1881.

I. In Mark vi. 7 for *called* read *calleth*. The Greek verb is present, and was correctly rendered in the first (provisional) revision. In the second *called* occurs, and passed unnoticed on either side of the water. The discrepancy was first noticed by a member of the class of 1884 in Hartford Seminary.

II. Mark vi. 25. The margin "Greek, *the Baptizer*," does not apply to verse 25, but only to verse 24 (comp. verse 15). The Greek word in verse 25 (so all authorities except L.) is βαπτιστοῦ. This blunder does not occur in the first or second revision, but appears in copies sent to America from England in 1880.

III. The most serious, and curious, blunder is found in the marginal note to Luke xv. 26. The Revised Version has "Greek, *bond-servants*." The Greek word is παῖδων, while δούλους occurs in verse 22, with the above margin, as usual (see Revised Version *passim*).

This marginal note does not occur in either the first or the second English Revision, but in the former "Greek, *lads*," occurs, and in the latter there is no marginal note. I would explain the presence of the incorrect note in this way: The English revisers added a number of marginal notes of this character after the second revision. The American revisers having objected to "lad" as a marginal rendering of παῖς, the word "boy" was substituted in the final revision. The proof-reader, finding "boy" and "servant" in such close relation, and noticing "Greek, *bond-servant*" in the margin of verse 22, supposed that was meant here. At all events, "boy" is the usual margin for παῖς elsewhere. Worst of all for human accuracy, is the fact that this error occurs in copies (sent to America in August, 1880) which passed under the careful inspection of all the revisers. It was, in fact, not detected until June, 1883, and then only because I was making a careful comparison of the work of the English and American companies.

IV. Among a number of inaccuracies in the American appendix the

most serious error is the insertion of "Col. i. 3" among the passages affected by the suggestion headed "XIII." A change of text, accepted by the revisers (omitting *καί* before *πατρί*, with Westcott and Hort), throws this instance outside the application of the principle. Our lamented Prof. Abbot, who prepared this note, followed Tischendorf's reading, to which the principle is applicable. He himself suggested many minor corrections in the American Appendix after it appeared in the Revised Version.

Μή interrogative.

BY REV. W. H. COBB.

It is well established that *μή* in questions expects the answer *no*; but how to derive this fact from the general use of *μή* as a *subjective* as well as negative particle is not commonly explained. I find that *μή* interrogative occurs in the N.T. only in *conversation*, actual or implied; but not in reflective or rhetorical questions, where "Shall I?" would stand in English (John xix. 15; 1 Cor. vi. 15), nor in questions as to matters of fact merely.

The subjective force it conveys belongs almost always to the other party, not to the speaker. Some such phrase as *τί δοκεῖ ὑμῖν (σοι)*; may be understood before it, and what follows is supposed to be *not* (*μή*) the thought of the person or persons addressed. Instead of dropping the negative in translation, we may express it by the words "you do not think, suppose, claim," etc. *E.g.* in John iv. 12, the A.V. and R.V. render "Art thou greater than our father Jacob?" as though *μή* were absent. Were we to preserve the negative thus: "You are not greater than our father Jacob?" the question would still be objective. So in the redundant form employed in such cases by Winer and others, "You are not greater than our father Jacob, are you?" there is no clear mark of subjectivity. I call this redundant, because the speaker's tone gives the question sufficiently, both in Greek and in English. The true meaning I take to be, "You do not think you are greater than our father Jacob?" as though she had said, "What do you claim? *Not* — you are greater than Jacob?" *μή σὺ μείζων εἶ Ἰακώβ*; In the similar passage, John viii. 53, the Jews say to Jesus, "You do not think you are greater than Abraham? . . . *whom do you make yourself?*" In chap. iv. 33, the disciples are in conversation (*ἐλεγον πρὸς ἀλλήλους*), one saying to another, "You